144 there is a high frequency of almost kinky hair.
[115] Rehatta, for example, is almost like an American Negro, with a heavy face and kinky hair. He is also very small, though this is not usual. Gaspersz is much more Caucasian. Some of the people here look like Javanese and are quite Mongoloid but most of them are proto-mongoloid and Papuan, mixed. The family names, largely
[551] with Dutch first names (at least among the Christians), sound very Papuan.

181 The people here seem very energetic and friendly, but I understand they are very sensitive. I get the impression that it is not a good idea to talk about this large element of
142 Papuan blood. The women here (whom I consider much less handsome in general than the Javan, Makassarese, Buginese, Toradja, and other Indonesian women) have heavy features, and their figures are often dumpy. Some, however, are not
[563] bad. So far I have not noticed very many Indos.
177 This place was taken by the Portuguese in the early 1500's, and they remained here for much of that century. The story is that Francis Xavier was here. The Protestants deny this while the Catholics insist that it is so. For example, the new Catholic school here is called after him. There are many Portuguese words in the
[197] language here. The Dutch came in at the end of the 1500's. I talked about the Siwa, Lima, and Asa, but the men were not clear at all about these matters. It is the same old story.

197 The language here is Malay with a few differ-
195 ences in vocabulary. These local differences show similarities with the languages spoken on Ceram. These Ceram languages are dying out. Gaspersz says that a form of Ceram speech is heard all over in the old songs and that it is used in the adat ceremonies. And it is still used, especially by the elders, in some of the

197 kampongs. This is particularly true of the
195 Mohammedan kampongs, (which in general seem to keep the old ways better than the Christians). I will get the names of the kampongs where this speech is still used. Gaspersz did say that in Tulehu, it is used. There are a lot of people
[191] here who use Dutch most of the time, and a few have mastered English (for example, Rehatta).

463 It is a mystery to me how these folks live.
291 They say they are "employees," (evidently
241 largely government employees, in the schools,
262 etc.), fishermen, gardeners, makers of local sopi (distilled palm wine), cocoanut growers, and raisers of a few animals (there are no buffaloes here, but there are a few cattle, some pigs, and many fowls). There is practically no rice. The main food crop seems to be sago, which comes mostly from Ceram. In the towns people eat rice which is imported as the staple. There are some sago groves here too, and I have seen plenty along the roads. I've seen sago cakes too. And there is a fair amount of cloves. Formerly there was a fair amount of nutmeg (mace) [an aromatic spice consisting of the dried outer covering of the nutmeg], but this has nearly disappeared now. One Dutch informant told me that most of the port work is done by the Butonese. Evidently, the Ambonese dislike handwork.
464 They seem to have to go to school for a long
647 time because there are few jobs. Then a lot of
177 them seek army or other types of parasitic jobs
167 with the Dutch as there are few other opportunities here. Many of them simply have to get
[797] out. They also go in for mission work. Rehatta, who has been in the civil service in Ceram and New Guinea for a long time, says that the Ambonese officials and missionaries and teachers have singlehandedly "civilized" (and he says that there were very few Dutch involved although they

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584 saw very few boy and girl pairs in Ambon. This
834 held even for walking. They said that this is
883 true. They never date or go to the movies together. And this is a real difference between the east and west. And in this way these folk are really eastern.

842 In talking about birth control, Silooy said there was no method of stopping breeding here.

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474 Tulehu: Formerly there was a cooperative
622 here and they may start one up again. It was formerly located in the building next to the Radja's house. As usual, he was a leader in this too. There are cooperatives elsewhere too, for example in Paso.

195 The people here have the habit of talking by means of examples. I first noted this when the Dutch talked with them and did this. At that I was a bit annoyed as it seemed as if they were talking to children. But now I note that they do this too, and always, if a point is to be cleared up, they will say, "Let's assume that you are so-and-so and I am so-and-so." Thus I have been a girl, an old woman, a priest, a radja, a slave, etc.

855 In a child's education, the mother exerts the
603 most influence. Then comes the paternal grandmother, because she lives in the same household. Later on boys learn from their father and girls from their mother. The maternal grandmother visits the house frequently and there is considerable visiting with the mother's brother.

584 Amazing: It all started innocently, but then
836 I was dumbfounded to learn that courting here involves sleeping together. Gani said that if a boy sees a nice girl he may (1) send her a letter by a friend suggesting a date, either in her house late at night, or in some other place

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533 I hear much of is singing, and the songs sound good. They sing lullabies, etc.

546 536 531 Actually the people here are not much on entertainment. They like movies if they have seen them, but only about forty per cent have ever seen a movie. There is no drama at all. (Again the Christians have church and local historical plays.) There is no sculpture; wood carving is done only on buildings; and there is no painting.

526 524 541 857 Football is the only sport. Only the Butonese have fighting cocks. Only the children play with kites and string cutting. There is just about no art of recreation.

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565 [195] [178] [576] Amahusu: There are no special language distinctions between lowers and uppers.

In the last half century, the respect shown the radja has become less and less formalized.

622 587 The present Radja married three times. One wife died. He divorced the second wife. He married his third wife, aged thirty years, when he was fifty-five. Musila's wife is his niece, the daughter of his brother.

565 582 789 The taboo on a radja woman marrying a commoner is much weaker today than it was at one time. However, the nobles remain largely endogamous. There are no magical power ideas connected with nobility here.

178 771 563 In the last fifty years there has been a little change in the local forms of Christianity, but there has been a big and rapid decline in the old cult. Everyone here except the Butonese is Christian. There are about thirty Pentecostals (Pinkster). They have a church below the road and the kepala kewang is a member (also Tjokro, the Javan leader in Ambon). They are extreme fundamentalists and very argumentative. When they hold services people come from other places.